1; Jenness--192
554

(1913-16) 1922

Copper Eskimo

"The shaman's power, in fact, depends rather on his own personality than on the familiars he controls. A man of weak character who models his life on those around him and is easily swayed by public opinion never attains to any great repute as a shaman. On the other hand a shrewd, strong-minded man, capable and successful in all the ordinary affairs of life, a leader of public opinior rather than its servant, may easily attain to the greatest influence and be credited with the most extraordinary shamanistic powers."

11: Stefansson--286 (1908-1912) 1913 Copper Eskimo
116, 631, 554

"We stayed three days in this, the largest village of the Copper Eskimo. On account of the number of individuals gathered together, their social life tended a little more to complexity than was the case in any of the other districts, but still it can hardly be said that there was a semblance of government. Certain individuals appeared, however, to have a preponderating influence, based apparently on individual prowess and to some extent on their records as travelers. The men who had been down in the vicinity of Chesterfield Inlet, and who had visited numerous tribes other than those with which the tribe as a whole comes in contact were apparently looked up to for that reason."

13: Jenness--86
116, 622, 554

(1914-1916) 1917

Copper Eskimo

"Established authority among the Copper Eskimos is unknown. By virtue of their personal dignity, their force of character, skill in hunting, or reputation for magical power, certain men are more influential than others but possess no constituted authority over a group or tribe."

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[132]

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Figure 19. Child's fawn-skin cap. IV.D.931. 1/4.

Caribou fur socks were worn in winter and summer alike, over the inner stocking. When the snow began to melt in the early spring, and both the outer stockings of caribou fur and the sealskin shoes gave place to sealskin boots, the Eskimo wore over these caribou fur socks other socks of sealskin (*pineqquk*), with the hair turned outside (Figure 17). Later in the season, again, when wandering inland over stony ground that was liable to blister the feet, they generally inserted socks of hairless sealskin (*kimtaituk*) between the other two (Figure 18). Both types of sealskin socks were made in exactly the same way as the caribou-fur ones.

Caps. Men very seldom wore caps, except the ceremonial caps for dances, but women used them occasionally, especially in summer when mosquitoes darkened the air, and children quite frequently at every season of the year. They were made generally from fawn or marmot fur, worn with the fur side outward; and in shape resembled a bonnet, often with lugs to protect the ears (Figure 19).

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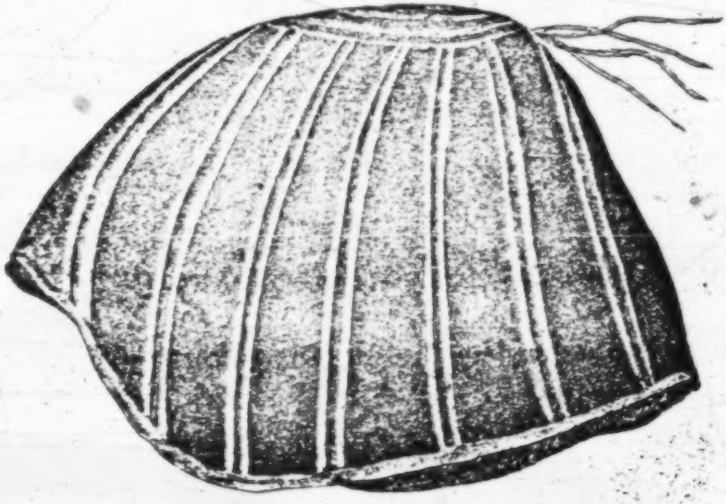

Figure 20. Dancing cap of sealskin. IV.D.932. Approx. 1/2.

[554]
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Dancing caps were luxuries restricted to influential natives, who nevertheless lent them freely to kinsmen, so that in the course of an evening's entertainment the same cap might appear on half a dozen heads, both men's and women's.

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

diminished in number, and for two days none at all appeared. The natives, who had nothing to do except deposit their fish in caches as it dried, were lounging around their tents, enjoying the halcyon days of early summer—that week or fortnight, all too brief, when life seemed a glorious holiday. Food was abundant in their camp, and the air so warm that they could sleep in the open air, hardly molested as yet by the clouds of mosquitoes that would shortly darken the sky and attack every living creature, man and beast alike.

Humour is never lacking in an Eskimo community, especially during days of idleness. As the women were gossiping inside a tent, one of the men called out that a shoal had entered the weir. The gathering dispersed in an instant; for although theoretically food was shared in common, the family that gathered the largest store always fared better than the rest, and enjoyed greater prestige. The women, therefore, rushed for their spears and hurried down to the stream. But as they collected on the brink and eagerly scanned the empty water, loud guffaws from the men behind advised them of the hoax, and crestfallen, even amid their laughter, they slowly retreated to their tents again.

About six o'clock the next morning, while the camp still slept, I rose to light our breakfast fire. A woman appeared at the door of her tent, and after gazing tranquilly around, picked up her fish-spear and